O people:

One of the greatest symbols of Islam during the ten days is the slaughter of sacrificial animals, because it is the common ritual which takes place amongst the Muslims in all corners of the earth and the ahadith about its legitimacy are extensive and widespread, and it has been affirmed by his صلى الله عليه وسلم by both speech and action, and he even called it a (ritual) sacrifice.

During these days, you see strange things from the people regarding this ritual, as there are those who leave it despite having the means and ability to do so. You see some of them feel overburdened in taking out the money for the sake of getting closer to Allah, the most High, to buy the sacrificial animal and slaughter it. Or he is hesitant and justifies not doing so due to the increase in prices. However, at the same time he is prepared to travel on the Eid for a picnic and pleasure, even though he may spend more money in his travels than the price of the sacrificial animal. However, he is not constrained by the cost of the travel nor does the cost of travelling cause him to hesitate in doing so.

In fact, he may buy a new mobile phone for the 'Eid, the latest model, and he spends a lot of money to speak on it. Also, he celebrates the Eid with expensive clothes and the distress which he felt regarding the price of the sacrificial animal doesn't affect him with regards to his expensive clothes. Rather, the matter is as Allah, the most High, says:

{Here you are- those invited to spend in the cause of Allah but among you are those who withhold [out of greed] and whoever withholds, only withholds [benefit] from himself; and Allah is the rich, free of need, while you are the needy. And if you turn away, He will replace you with another people, and then they will not be the likes of you.} [Muhammad:3]

And whoever sacrificed whilst fearing poverty and being in need, he should rejoice with the promise of Allah to him of a pleasant , blessed recompense, where the Almighty said:

{But whatever thing you spend [in His cause] - He will compensate it; He is the best of providers} [Sabba: 39].

AlHafidh Ibn Abdil Barr - may Allah have mercy upon him - said: "**and it has not come from him صلى الله عليه وسلم that he left the sacrifice, rather he encouraged it, and thus the one who it is easy for should not leave it.**'

Abu Hurairah - may Allah be please with him – also mentioned: '**Whoever can afford to offer a sacrifice and doesn't do so, then he is not to approach our place of prayer.**'



O Muslimoon,

If you enter the first ten days of Dhul Hijja, the one intending to sacrifice is prohibited from taking anything from his hair, skin and nails until he has sacrificed. The time of this prohibition starts from the setting of the sun on the eve of the first day of Dhul Hijja, and ends with slaughtering the sacrifice, whether the one sacrificing slaughters it on the day of Eid, or the first or second day of tashreeq, and this is due to the hadith of Umm Salama - may Allah be pleased with her - that the Prophet صلى الله عليه وسلم said: 'If the ten days have begun, and any of you wants to offer a sacrifice, he should not touch anything from his hair or skin.' [Narrated by Muslim]

And in another wording: '**If anyone of you wants to offer a sacrifice, when the new moon of Dhul Hijja is seen, then he shouldn't cut/take anything from his hair or from his nails, until he has offered his sacrifice.**'

An Nawawi said: 'And the meaning of the prohibition from shaving and cutting is the prevention of removing the nail by cutting, breaking or other means, and the prevention of removing of hair by shaving, trimming, plucking, burning or taking by light or other means and this is whether it be pubic hair, armpit hair, hair from the mustache or head, or other types of hair found on the body.'

So if he removes anything from his hair, nails or skin, then he has opposed the Sunnah of the Prophet صلى الله عليه وسلم and has brought harm to himself.

Imam Ibn Qudama - May Allah have mercy on him - said : '**So whoever has opposed this prohibition and removed hair, he seeks forgiveness from Allah, and there is no expiation upon him according to the consensus of the scholars, and this is regardless of whether he did this intentionally or out of forgetfulness.**'

O Allah benefit us with what you have taught us, and increase us in understanding and actions in your religion. O Allah, grant us a truthful repentance, and great reward, O Allah forgive us and our fathers and mothers and all other relatives, O Allah bless those who are alive form them, bless them in their lives and actions, and increase them in guidance. Whoever amongst them has died, overlook his sins and bestow your favor upon him in his grave, and make him from those you are pleased with.

O Allah keep us away from shirk, innovation and disobedience, O Allah, whoever wants evil for the Muslim countries and (evil) plots and destruction, prevent him and make his plot a waste, and make his efforts against his own self and those who help him, O Allah take him and humiliate him. O Allah, remove the harm from those who have been harmed from the Muslims, O Allah remove the killing, fear, hunger, and epidemics. O Allah protect them from trials and tribulations, those which are apparent and those which are hidden, O Allah grant all Muslim leaders success in all good. Make their actions pleasing to you, and grant them correctness in their speech, actions and conditions, and all their affairs, Indeed, you are the all Hearer, the answerer of prayers.

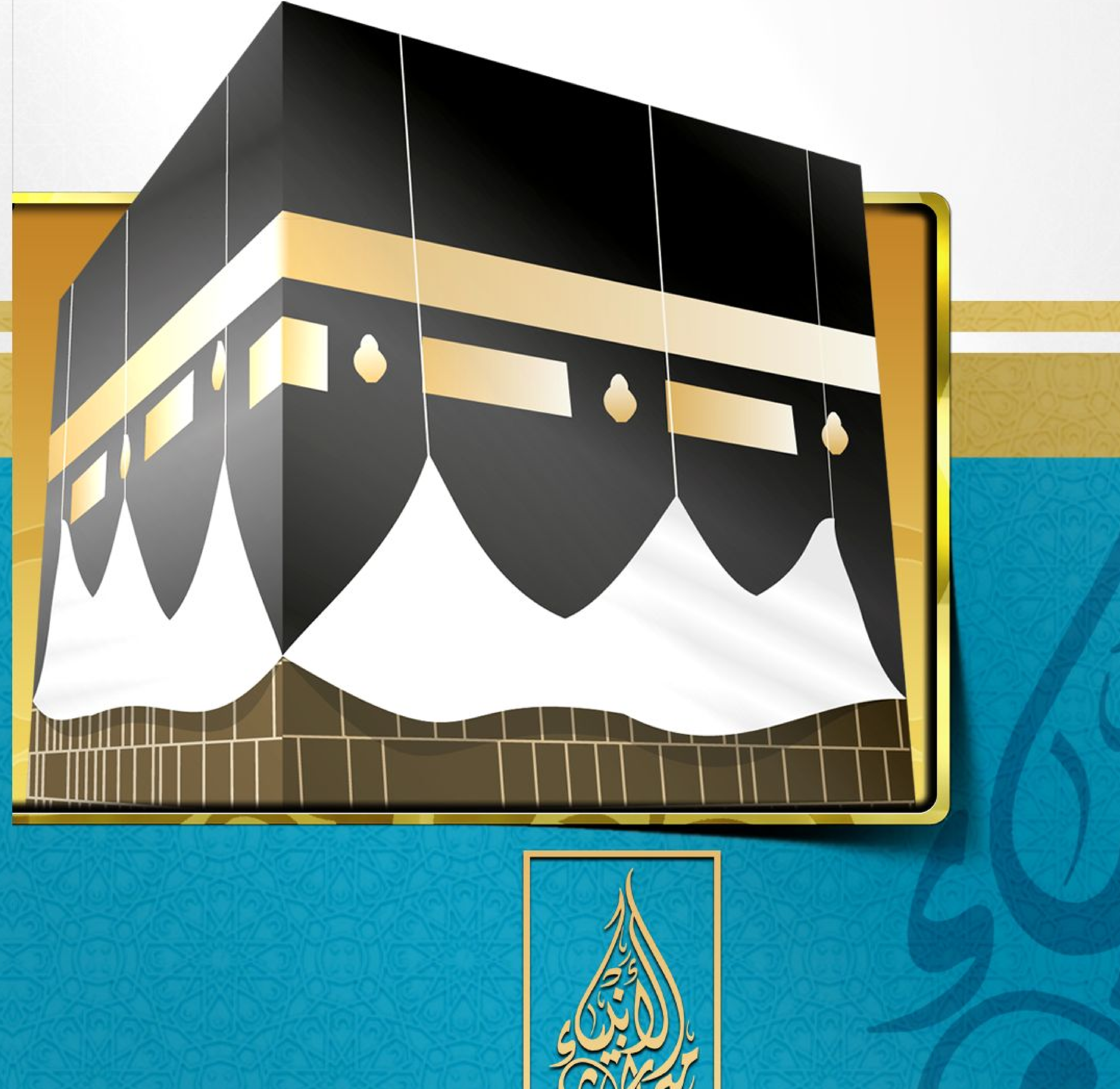
O Allah send peace, salutations, and blessings upon your slave and noble messenger, Muhammad. I say this speech of mine and I seek forgiveness from Allah for myself, for you and for the rest of the Muslims. Indeed my Lord is al Ghafoor (all forgiving), Ar Raheem (the Most merciful).



Rulings of the ten days of Dhul Hijjah

By Shaykh

Abdul Qadir Ibn Muhammad Ibn Abdur Rahman alJunaid



Miraath.Net



ميراث الأنبياء

In the name of Allah, the most Beneficent, the most Merciful.

All praise is due to Allah, the one of great bounty, abundant good, all-encompassing and complete benevolence. I bear witness that there's no God in truth except Allah alone, with no partners and no Lord except Him. He gives success to whom He wills from His servants so as to attain increase and reward. He made it their duty to establish Imaan and righteous actions, and to increase in doing such whilst yearning for a trade that will never perish.

I bear witness that Muhammad is His slave and Messenger, His chosen one, the caller to gaining the abode of peace and the one who reached - with his nobility - the highest place. O Allah, send salutations, peace and blessings upon him and upon his family who are honored by ascribing to him as well as his companions who carried the sunnah and fought alongside him, and those who transverse upon their path until the day of recompense.

As to proceed, O people:

Fear Allah, the High, as He should be feared, and occupy yourselves with the reasons for His Mercy and forgiveness, and establish all that which brings you to His pleasure and helps bestow upon you His forgiveness and reward, and brings you closer to His paradise, and distances you away from His hellfire; for verily, the Mercy of Allah is near to those who do righteousness.

Remember, that you will soon be entering lofty, virtuous, and magnificent days; the greatest days of the year. They are the first ten days of the month of Dhul Hijja - one of the four sacred months, of which Allah forbade His servants to oppress themselves in them by way of sins and evil deeds, for He - Majestic is He- said:

{So do not oppress yourselves therein}, [at Tawbah:36].

Indeed, evil deeds, such as innovations and disobedience are enormous, severe, magnified and amplified in every time or place.

It has been affirmed, on the authority of the noble tabi'ee, Qatadah Ibn Da'amah - may Allah have mercy upon him- that he said:

"Verily, oppression in a sacred month is a greater sin and burden than oppression in other months, although oppression in any case is a great affair, but Allah magnifies from HIs affair what He wills."

And Allah, the Majestic and most High, cited in His Noble Book, with regards to these days and their importance, He said:

{That they may witness benefits for themselves and mention the name of Allah on known days}[Surat al Hajj: 28]

And the Prophet صلى الله عليه وسلم magnified the affair of these days, amplified it and made it apparent. Imam Bukhari and at Tirmidhi narrated and this is the wording of at Tirmidhi, from Ibn Abbas that the Prophet صلى الله عليه وسلم said: "There are no days in which righteous actions are more beloved to Allah that in these ten days" they said "O Messenger of Allah, not even striving in the way of Allah? He said: "Not even striving in the way of Allah, except the man who goes out with his life and wealth and did not return with any of them." And in a wording of Imam ad Daarimee in his Sunan, with an authentic chain: 'There are no actions more pure to Allah or greater in reward than goodness done during the ten days of sacrifice. It was said: 'Not even striving in the way of Allah.' He said: 'Not even striving in the way of Allah, except the man who goes out with his life and wealth and does not return with any of them.'

And this great hadith leads to a number of beautiful benefits; the following are some of them:

Firstly: the great affair of these days, and they are the noblest, greatest and most virtuous days of the year. To such an extent, that the people of knowledge have stated that they are the most superior, even more than the last ten days of Ramadhan.

Secondly: That seeking nearness to Allah, the most High, in these days with righteous actions is more beloved to Him than in all other days of the world.

Thirdly: Motivation and encouragement to increase righteous actions during these days.

Fourthly: That all actions , including Hajj, praying, fasting, charity, recitation of the Quran and remembrance of Allah - the most High – as well as other actions, are multiplied during them.

O people,

Be mindful, with utmost keenness, of yourselves, your families and your children; that you are from those who increase in righteous actions during these days. Let each if you help and remind one another, and do not let as Shaytaan discourage you. Indeed, they are only a few days, with immense reward and they are quick to depart. Whoever is prevented from the goodness of these days has without a doubt been prevented from an abundance of good.

It has been authentically narrated from al Qasim ibn Abee Ayoub - may Allah have mercy on him- that he said: 'When the ten days began, Saeed ibn Jubair used to strive intensely, to the extent that he almost could not bear it.'

O Muslims,

From the virtuous acts of worship worthy of being diligent in and increasing in and hastening towards during these virtuous days are the following acts of worship:

Firstly: Fasting the first nine days of them, for fasting them is a Sunnah according to the vast majority of the scholars of fiqh throughout the Muslim lands. Fasting these days was well known during the era of the pious predecessors, from companions, tabi'een and those after them.

Secondly: Increasing the recitation of the Quran - and whoever has strength to complete it once or more has done himself a tremendous amount of good.

Thirdly: Increasing in giving charity, aiding the Muslims, and relieving their distress.

Fourthly: Giving due attention to the obligatory prayers in their respective times, in congregation, and paying attention to offering voluntary prayers like sunan rawatib and Dhuha prayer and the sunnah prayer of wudhu, as well as standing in prayer at night along with the witr prayer. .

Fifthly: Increasing the remembrance of Allah and calling upon Him, tasbeeh (glorifying Him), tahmed (praising Him), tahleel (la ilaha il Allah), and seeking forgiveness from Him for sins at all times and places: at home, in the car, at work, when entering and exiting and when walking.

Sixthly: Magnifying Allah, the Glorified and Majestic, and increasing in saying the statement :

Allahu akbar, Allahu akbar, la ilaha ilAllah, Allahu akbar, Allahu akbar waliLlahil hamd

Allah is the greatest, Allah is the greatest, there's no diety worthy of worship except Allah, Allah is the greatest, Allah is the greatest and to Him is all due praise

Stating the takbeer during the ten days is in agreement with the actions of the pious predecessors - from the people of the best centuries, and at the head of them the companions of the prophet صلى الله عليه وسلم.

Imam Bukhari - may Allah have mercy upon him - said in his sahih: 'Ibn Umar and Abu Hurairah used to go out to the market place during the ten days, making the takbeer and the people would do likewise with their takbeer.' Other narrators added "and they did not go out except for that (making takbeer).'

Maymun Ibn Mihran - may Allah have mercy on him- said: 'I have reached the people, and they make takbeer during the ten days.'

This takbeer is legislated for all people, including men, women, children and the elderly. Also, it is legislated to do so in the house, market places, mosques, when riding, when travelling , whilst residing; just as it is legislated to so when the person is sitting, riding, lying down, walking and at all other times.

However, he does not make takbeer after the prayer and include it with the remembrance done after making the salaam of the prayer, regardless if the prayer was performed in the mosque, at home, at work or in any place.